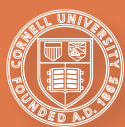


# Southeast Asia Program at Cornell University

Spring Bulletin 2017



Cornell University



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## ABOUT THE ARTIST



**Tino Djumini** was born in Bandung, Indonesia, and grew up in an orphanage until he was adopted and raised in The Netherlands, where he pursued his education. Initially a student of philosophy and Dutch law, Tino left this study to complete a degree in audiovisual media and photography at the ArtEZ Institute of the Arts in Arnhem. After completing his degree in 2001, he returned to Java in 2002 to develop his work as a writer, photographer, and documentary filmmaker. Both the front and back cover photographs are from his series *Kerebat/Relatives*, 2006, a documentary study of the many social strata of contemporary Indonesia. These two silver gelatin print photographs were recently acquired by the Herbert F. Johnson Museum of Art through the George and Mary Rockwell Fund.

Title of front cover photograph: *A family of tofu and tempeh producers*

Title of back cover photograph: *A journalist, his wife and their son, a student activist*

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## DEAR COLLEAGUES AND FRIENDS,

This winter I had the opportunity to travel to Thailand and Cambodia, my first trip to Southeast Asia. Though I took classes on Southeast Asia nearly a decade ago as an undergraduate at Cornell and have attended many SEAP events and Gatty lectures in my year and a half working here, what I learned traveling to the region could not be duplicated in any book, lecture, or classroom. Walking paths ancient monks traversed in the stone corridors of Angkor Wat. Being guided through the War Museum in Siem Reap by a person who lost many family members when the Khmer Rouge were in power. Seeing innumerable signs in Bangkok memorializing the beloved King Bhumibol Adulyadej, who passed away last October. These are sensual, emotional experiences that resonate powerfully and seemingly endlessly—like the sound of a gong, a word, I learned, that comes from Indonesia.

Every story in this issue of the SEAP Bulletin conveys the transformative nature of cultural immersion—from Professor Marina Welker’s ethnographic study of Indonesian clove cigarette factories (see “Kretek Capitalism: Sampoerna and Clove Cigarettes in Indonesia”) to Cornell undergraduate Gail Fletcher’s account of her internships and study abroad experiences in three Southeast Asian countries (see “Becoming a Global Citizen”). The perspectives learned and connections made through cross-cultural exchange have always been critical to creating a society of global citizens.

I am ever so grateful to be part of a community as SEAP that celebrates difference and works tirelessly to create an inclusive and safe learning environment for all. Fall 2016 witnessed an explosion of SEAP activity in service of global learning and social justice, including an outreach conference organized to build awareness around, and stimulate discussions on, the experiences of refugees in community colleges and how to make campuses more inclusive (see SEAP Outreach: “Cornell Organizes Conference on Refugees in Community Colleges”), and a Burmese Language Pedagogy conference that brought together Burmese language instructors from all over the globe (see SEAP Languages: Pedagogy Workshop Explores Burmese Language Teaching, Present and Future). With SEAP Publications now operating in partnership with Cornell University Press (see SEAP Publications column) my hope is that more nuanced knowledge of this region will spread far and wide and inspire people to travel, study, engage with other cultures, fight for diversity and tolerance, and transform one another in the process.

Warmly and in solidarity,  
Brenna Fitzgerald  
Managing Editor, SEAP Bulletin  
bef7@cornell.edu





KRETEK CAPITALISM:

# Sampoerna and Clove CIGARETTES in Indonesia

by Marina Welker,  
associate professor of anthropology



Left: Women workers in Lombok weed tobacco fields during a difficult growing season marked by heavy rainfall.  
Above left: Sampoerna's brand promoters try to recruit new customers to try Sampoerna Hijau.  
Above right: Workers pack cigarettes in a hand-rolling cigarette company run by one of Sampoerna's contractors.



Aldi Rizal, a toddler from a rural village on the Indonesian island of Sumatra, became an Internet sensation in 2010 when a YouTube video of him chain smoking went viral. Shamed by the ensuing...

...public outcry, the Indonesian government sponsored a rehab program for Aldi. But, while the toddler kicked his habit, the state's own dependence on tobacco revenues has continued to grow. With over 60 million smokers, and two out of three men smoking, Indonesia is the world's fourth largest cigarette market and the only country in Southeast Asia that has not ratified the World Health Organization's Framework Convention on Tobacco Control. Indonesia's cigarette market is not only large, but also unusual: 94 percent of Indonesian smokers consume clove cigarettes (*kretek*), with only 6 percent smoking "white cigarettes" (*rokok putih*) without the clove additive.

I spent my 2015–16 sabbatical year in Indonesia studying Sampoerna, the maker of Aldi's preferred kretek brand. Liem Seeng Tee, a Chinese orphan and migrant founded Sampoerna in 1913, and the company was predominantly family owned and managed until 2005, when Philip Morris International acquired it. In 2015, Sampoerna claimed 35 percent of the Indonesian cigarette market, selling nearly 110 billion cigarettes.

Cigarettes remain controversial commodities in Indonesia, subject to polarized depictions as either destroying or constituting the social fabric of Indonesian life and male sociality. Industry supporters argue that the cigarette economy provides a significant income to millions of tobacco and clove farmers, factory workers, and independent retailers in

addition to providing a substantial source of revenue to the government. Sampoerna counts itself as one of the largest contributors to Indonesia's tax base. Industry critics counterclaim that public health costs far outweigh economic benefits and that domestic and multinational cigarette companies are exploiting Indonesia's weak tobacco regulations to create a new generation of addicts. According to the Campaign for Tobacco-Free Kids, a nongovernmental organization based in Washington, D.C., 36 percent of Indonesian boys smoke, suggesting that Aldi's case is but a symptom of a larger problem. The NGO reports that 244,000 Indonesians die annually of tobacco-related diseases, over 97 million Indonesians are regular secondhand smokers, and the typical household expends 11.5 percent of its income on tobacco products (compared to 11 percent on protein and dairy, 3.2 percent on education, and 2.3 percent on health care).

Cloves add another ingredient to this otherwise familiar national debate over the health and economic consequences of cigarettes. Kretek defenders, who promote their perspective through demonstrations, social media, and a slew of books, have demanded special legislative protection for clove cigarettes on the grounds that they are part of a uniquely Indonesian smoking culture and heritage. Indeed, for many visitors to Indonesia the scent of kretek smoke creates a powerful olfactory impression. Coarsely cut cloves make a crackling sound when they ignite, the supposed source of





kretek’s onomatopoeitic name, while the saccharine-dipped filter tips of filtered kretek deposit a sweet taste on smokers’ lips. Biochemical analysis finds harm in kretek’s distinctiveness. When smoked, kretek release more tar and nicotine than white cigarettes, and the clove additive has an analgesic effect on smokers’ air passages, allowing smokers to inhale more deeply and inflict more damage on their lungs.

I adopted a commodity-centered approach to Sampoerna, examining how the company’s cigarettes are made, marketed, distributed, and consumed. An ethnographic lens on farming complicates industry claims that the economic livelihoods of millions of farmers and laborers depend on tobacco and are threatened by regulation. Farmers growing tobacco and cloves, in fact, plant and rely on multiple crops. Farmers who plant tobacco can harvest up to two additional crops a year in the same field, with rice usually planted during the rainy season. Clove farmers in mountainous regions, meanwhile, plant other crops such as coffee, cacao, and bananas, and find cloves unreliable because trees alternate between abundant and meager harvests. Tobacco and clove farmers face environmental, social, and economic risks in planting nonfood crops that are subject to pest infestations, variable rainfall, and volatile commodity price fluctuations. Tobacco can be lucrative, but it is also a particularly capital- and labor-intensive crop, requiring copious applications of fertilizers, pesticides, and suckercides (which prevent the growth of suckers that limit the size of leaves) to grow as well as dedicated labor and assets to sun-dry or flue-cure after harvesting. Many farmers are reluctant to plant the crop, and Indonesia only produces 60 to 70 percent of the tobacco consumed in the country.

To exercise greater control over its domestic tobacco supply, Sampoerna is increasingly moving toward contract relations with tobacco (and, to a lesser degree, clove) farmers in a market of historically independent producers. Sampoerna’s tobacco leaf purchases from contract farmers in Indonesia grew from 12 percent in 2011 to approximately 70 percent in 2015, and the company now has contracts with over 27,000 farmers through its leaf suppliers. Sampoerna uses tobacco leaves ever more efficiently, with innovations like “puffed” or “expanded” tobacco and “recon” (reconstituted tobacco

made of dust and stems that were formerly waste). These efficiency gains are part of a longer-term market shift toward cigarettes that contain less tobacco and thus stand to potentially benefit fewer farmers on a per-stick basis.

In Indonesia, a move toward cigarettes with lower tobacco content is particularly pronounced because smokers are shifting from hand-rolled to machine-rolled kretek consumption. Hand-rolled kretek typically weigh at least twice as much as machine-rolled kretek, absorbing more tobacco from farmers in addition to factory labor. They also take 20 to 30 minutes to smoke, compared to 5 to 10 minutes for a machine-rolled kretek or white cigarette, and are increasingly viewed by smokers as old-fashioned, inconvenient, and unhealthier than machine-rolled cigarettes, whose filters provide a false sense of lower health risk to smokers.

Historically a renowned center of cigarette production, Malang, the east Javanese city where my research was based, has seen many of its small-scale hand-rolled cigarette operations shuttered, and those that remain are struggling. This reflects a national decline; whereas Indonesia had over 4,000 registered cigarette producers in 2006, this number dropped to around 700 by 2016. This has left Indonesia’s largest market players—Sampoerna, Gudang Garam, Djarum, and Bentoel, which was acquired by British American Tobacco in 2009—in an even more dominant role.

The dramatic decline in the hand-rolled sector caught Sampoerna by surprise. The company initially responded with a hiring freeze and early retirement incentives. Then, in 2014, Sampoerna closed down two recently opened hand-rolling factories in East Java (Lumajang and Jember), laying off nearly 5,000 workers and leaving the company with five Sampoerna-operated factories (one in Malang, three in Surabaya, and one in Probolinggo). The vast majority of workers in these factories are women, and few who lose their jobs can replace them with blue-collar work that provides comparable salaries and benefits.

In 2015, in response to ongoing sector decline, Sampoerna reduced its contracts with 38 Third Party Operators (TPO) by 27.5 percent, which led to further workforce reductions, although TPO workers are generally far less well paid. Meanwhile, Sampoerna has been growing its machine-rolled pro-

duction capacity by adding new factory production facilities outside of Jakarta (Karawang) to complement its facility near Surabaya (Pasuruan). This has done little to offset the overall trend of factory workforce decline. Hand-rollers typically produce well over 300 cigarettes an hour, but machines in mechanized factories can produce 10,000 cigarettes a minute. I sought to understand how these different factories were organized, and how they related to one another, through factory visits, interviews, and a month I spent working in Sampoerna’s hand-rolling plant in Malang, where I learned how to hand-roll, trim, and pack kretek.

I also studied how Sampoerna is transforming the distribution and retail network that places cigarettes within easy reach of smokers. Around two million small, independently owned stores and kiosks scattered across the Indonesian archipelago bring bulk goods and mass commodities into urban alleyways and remote mountain hamlets. These small stores provide ubiquitous points-of-sale for cigarettes, sold as both single sticks and packs to Indonesians of all ages. They also furnish the scaffolding for the cigarette advertising that saturates contemporary Indonesian public space.

While this infrastructure forms part of the taken-for-granted backdrop of everyday life in Indonesia, cigarette companies wage hard-fought wars over sponsorship opportunities, advertising space, and whose brands will stand erect and visible or be kept hidden and dormant. The small stores’ dual role in cigarette sales and advertising is now threatened, however, by the explosive growth of chain convenience stores like Indomaret and Alfamart, as well as stronger regulation of cigarette advertising practices, with Jakarta already implementing new restrictions on outdoor and indoor advertising. Sampoerna is responding to these threats with efforts to turn storeowners into Sampoerna product advocates and to modernize select stores such that they can compete with chain convenience stores. Through these labor-intensive efforts to reform and recuperate value from an ad hoc retail infrastructure, Sampoerna has been rethinking store products and layouts, the roles of sales agents and storeowners, and dominant theories of consumer behavior and desire.

Due to Indonesia’s generally lax regulatory environment and ubiquitous cigarette marketing on television, billboards,

*Above (left to right): Cigarette companies must compete for storefront advertising space along popular roads. Women workers apply Tamex, a suckercide, to tobacco plants in East Java. Domestic space and marketing overlap in roadside kiosks. Workers inspect newly printed cigarette packaging in Sampoerna’s mechanized factory near Jakarta.*

*Below: Sampoerna solicits customers outside of a company-sponsored event.*

kiosks, and at popular youth-oriented concerts and sporting events, foreign observers are wont to note with a mix of humor and alarm that visiting the country is “like stepping back in time.” An episode of HBO’s *Vice* depicted Indonesia as Tobaccoland: “the last outpost of pure unfiltered smoking freedom.” This time-travel imagery of Indonesia, however, risks obfuscating the cultural particularity of the Indonesian cigarette market and the corporate labor that is going into maintaining it, as well as the ways in which the industry has honed its strategies and is actively working to anticipate future regulatory restrictions. 🌿





# BECOMING A GLOBAL CITIZEN

by Gail Fletcher, undergraduate in history and government  
and SEAP Ambassador



Growing up in South Florida, I was constantly exposed to Latin American and Caribbean cultures but had very little exposure to Asian cultures. My knowledge of Southeast Asia went only as far as my understanding that Thai food was really, really good. Therefore, when I came to Cornell I sought to learn about a region in which I was most unfamiliar and began to immerse myself in Southeast Asian studies. I quickly became enthralled.

Two programs with course components, Global Citizenship and Sustainability, and Climate Change Awareness and Service Learning in the Mekong Delta, led me to Thailand and Vietnam. During my time in the two programs, I had unique opportunities to meet with Thai and Vietnamese farmers and government officials and talk to them about how they are attempting to adapt in the face of climate change. I learned not only of their resiliency, but also how the forces of environmental degradation have become increasingly more difficult to overcome. My experiences threw me into intense moments of reflection. I gained greater apprecia-

tion of all that I consumed after I experienced how painstakingly difficult it is to harvest crops. I began to think more critically about my own sustainability efforts after I witnessed the resourcefulness of those in the rural communities that I visited. These experiences enabled me to build cross-cultural connections, working alongside university students from Thailand and Vietnam who I am proud to call my friends.

My time in Southeast Asia also taught me the value of field experiences, especially through participating in the Cornell in Cambodia course. I would not have been able to attend a war tribunal on the Cambodian genocide and witness the fragility of a perpetrator who orchestrated something so horrific and evil. I also would never have been able to sit alongside groups of Cambodian school children, who were also at the tribunal, and observe how the country is striving to ensure that future generations do not forget its dark past. I would not have been able to see all of the flags flying around the country with the image of Angkor Wat, expressing Cambodian pride for their past. I was able to hear a multitude of






perspectives and stories that I could never have truly garnered from a textbook.

My participation in these SEAP programs prevented me from confining myself to tourist attractions. I was able to go beyond what is typically seen and, instead, visit communities. The experiences taught me not to be passive and emphasized the importance of engaging with those I meet from different countries in order to learn about their traditions and their lives.

I never thought I would be able to do all of these things. If someone had told me as a freshman that I would have immersive experiences in Cambodia, Thailand, and Vietnam by the

end of my time at Cornell, I would not have believed them. My experiences in Southeast Asia crystalized my passions for the environment and international development. I will utilize all that I have learned from the programs in my future endeavors in these two fields.

My relationship with Southeast Asia continues in Ithaca. I enjoy attending the many events hosted by SEAP. In addition to learning about the region, I have been able to relax to the gamelan music of Indonesia and taste the many desserts of the Philippines at these events. My knowledge of Southeast Asia has greatly expanded during my time at Cornell. In an effort to give back to the program that has provided me

with so much, I became a SEAP Ambassador in order to share with other undergraduates all that the region has to offer. I find it very exciting to communicate to undergraduates what the region has to offer and to entice them to embark upon journeys to countries that they may initially overlook. The Southeast Asia program has fostered a strong community that I feel lucky to be a part of. 



*Left: At the Ta Prohm in Siem Reap, Cambodia.*

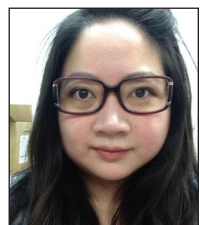
*Right: With students from Mahidol University after their dance performance.*







# The 15<sup>th</sup> Northeast Conference on INDONESIA



by Ekarina Winarto,  
PhD candidate  
in linguistics

IN MEMORY OF the phenomenal scholar on Indonesia, Benedict Anderson, the Cornell Indonesian Association and the Yale Indonesia Forum held the 15th Northeast Conference on Indonesia on October 29, 2016, at the heart of Cornell's Southeast Asia Studies Program: the Kahin Center. The Northeast Conference on Indonesia is held every year in spring at Yale University, and once every two years it is held in the fall at Cornell University. This conference aims to bring together Indonesian scholars from all disciplines, and from all over the world, to share their ideas and latest research.

*Dr. Mary Steedly of Harvard University, a renowned anthropology scholar and Indonesianist.*

Historically, topics such as politics and economics dominate the abstract submissions, but resonating with this year's theme of honoring the late Ben Anderson, the academic cochairs and reviewers received more anthropology-related abstracts. Because they received so many stellar abstracts in that category, the cochairs had difficulty choosing the best ones and finally decided to dedicate the second half of the conference to presentations from the disciplines of anthropology and history.

This year, scholars from institutions in countries such as Indonesia, Singapore, the Netherlands, and the United States gathered at the conference. The Cornell Indonesian Association invited as the keynote speaker Dr. Mary Steedly of Harvard University, a renowned anthropology scholar and Indonesianist, who gave a talk titled "Gender in a Time of Revolution: From Rifle Reports to the Shabby Red Cloth." In this talk, Dr. Steedly strove not only to include otherwise absent accounts of women's experience during wartime, but also to look at the organization of relationships between men and women in the context of revolutionary struggle. The audience included officials from the Indonesian Embassy in Washington, D.C., and the Indonesian Consulate General in New York.

Additionally, for the very first time this year, the Cornell Indonesian Association held the West-East Debate in Bahasa Indonesia (WEBDI) in conjunction with

the Northeast Conference on Indonesia. This was a collaborative project started by the Indonesian language teachers from Cornell, Yale, and UCLA, with strong encouragement and support from both the Indonesian Embassy in Washington, D.C., and the Indonesian Consulate in New York. Students at various skill levels of the Indonesian language, or Bahasa Indonesia, were selected and given the opportunity to respond to the statement: Social Media Use is Harmful to the Indonesian Language. The debate was engaging and at times humorous.

"I thought the first WEBDI went very well," said Kevin Alyono, a participant from Cornell. "It was really great to see so many different universities across the country represented and to connect with Indonesian learners from Yale, UCLA, Northern Illinois University, Johns Hopkins, and, of course, Cornell!"

As part of the organizing team, I agree with Kevin's sentiment and was also happy to see so many participants at the conference who were eager to participate in the lively discussion on topics that included feminism, race, and religion, all relating to Indonesia, followed by the debate competition by Indonesian language learners from all over the country. The Cornell Indonesian Association hopes to hold similar events in the future to promote the study of Indonesian language and academic research on Indonesia. *~*



## REFLECTIONS ON DR. MARY STEEDLY'S KEYNOTE: "Gender in a Time of Revolution: From Rifle Reports to the Shabby Red Cloth"

by Kaja McGowan, associate professor, history of art and SEAP director

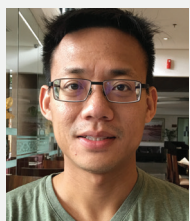
Professor Mary Steedly's splendid keynote address entitled "Gender in a Time of Revolution: From Rifle Reports to the Shabby Red Cloth," engaged us completely as it wove together the various strands of a richly complex and overlooked period in Indonesian history: between August 17, 1945, when Indonesia proclaimed its independence from Dutch colonial rule, and roughly four or five years later, when the Republic of Indonesia was finally recognized as a unified, sovereign state. Coming to grips with the meaning of "independence" while trying to expel the Dutch, Indonesian nationalists experienced what must have been a turbulent time filled with new hopes and tragic consequences. Steedly engages us with a very localized moment in this turbulence, a moment situated on the periphery of the nation among Karo Batak villagers in the rural highlands of North Sumatra. Her innovative ethnographic descriptions, combining interviews, family memories, songs, and stories, created a compelling nexus in which to begin to untangle the possible ways that Karo men and women felt themselves fully engaged in the founding of the Indonesian nation. Somewhere between the weft of the shabby red cloth and the warp of the emerging Indonesian flag, Mary Steedly provided an enticing snapshot of the uniquely localized gendering of wartime memories and experience.





An end-of-semester photo with my advanced Bahasa classmates and teacher (L-R): Lowell Jackson, Amelia Sugianto, Ibu Jolanda, Hadar Sachs, and me.

# MY CAYUGAN CREOLIZING SOJOURN



by Guo-Quan Seng,  
SEAP visiting fellow

As a recipient of the National University of Singapore Overseas Postdoctoral Fellowship, I was fortunate to have the freedom to decide where I'd like to be working on my book manuscript on the history of cultural change among Chinese settler families in Dutch colonial and Indonesian Java. I did my Ph.D. in history at the University of Chicago, which has a social science history tradition and long-standing programs in South and East Asian studies, all of which benefited me immensely. But Southeast Asia, being the missing piece in my intellectual jigsaw, made Cornell's SEAP the obvious choice.

Writing progresses in fits and starts. Having Cornell's wonderful Indonesia collection at hand has helped to fuel productive prosaic spurts out of these

occasional fits. My work has benefited in particular from the library's Indonesia newspaper microfilms, its comprehensive collection of early independence publications, and its most up-to-date acquisition of recent works from Indonesia and the region.

Tentatively titled "Creole Crossings and Connections: Chinese Minority in Colonial and Postcolonial Indonesia," the book on which I am working argues that Dutch colonial law shaped how the creole Chinese conducted their family and domestic matters and explores how creole Chinese and native subjects continued to make connections and crossings across these legal-religious ethnic boundaries in nineteenth- and twentieth-century Java.

I use "creole" in its broadest sense to refer to the ethnically mixed frontier

conditions in which Chinese settlers found themselves in Dutch colonial Java.<sup>1</sup> Deploying "creole" as an analytical concept historicizes the formation of J. S. Furnivall's "plural society" by uncovering the lived experiences of colonial Java's internal ethnic border-formation process.<sup>2</sup> Ann Stoler has argued that Foucaultian notions of white sexuality had a racializing effect on creole households in Java from around the 1890s.<sup>3</sup> By attending to Chinese indigenous interactions alongside colonial determinations, the creole framework allows for inter-Asian agency to shape Java's and Indonesia's social history.

For the dissertation project, I made use of a wide range of colonial and local Sino-Malay archival and ethnographic sources, researched from multiple sites in Indonesia and the Netherlands, to reconstruct transcultural and creolizing social practices surrounding ethnic Chinese families. Going through the voluminous nineteenth century Dutch Indies law reports, for instance, one theme that recurs is the Dutch juridical

day conversations. Professor Tamara Loos's comments for a draft article challenged me to rethink the "trans-cultural" in more dynamic and precise terms. Professor Eric Tagliacozzo's questions encouraged me to set my findings in more comparative frames. Casual conversations with Professor Kaja McGowan and Professor Thak Chaloemtiarana pointed me to seminal works that have made me reconsider some parts of my argument. Dr. Erick White is always at hand both to inject critical enthusiasm into still-born arguments and to co-ruminate about frustrating academic disciplinary boundaries.

This past semester, I have been working on a new book chapter about the post-independence assimilationist policy of encouraging name changing among the ethnic Chinese in Indonesia. I was happy to find in the Kroch Asian Library collection the pro-assimilationist, ethnic-Chinese Bahasa newspaper *Star Weekly*, from which I reconstructed parts of the public debate over name changing.

...one theme that recurs is the Dutch juridical attempt to deny all women legal rights of representation under the European law of coverture, which subjected married women to the guardianship of their husbands.

attempt to deny all women legal rights of representation under the European law of coverture, which subjected married women to the guardianship of their husbands. By reading colonial legal sources against the grain, I ethnographically reconstruct creole Chinese women's agency and show that property-holding creole Chinese women continued, literally, to hold their own court until around 1900.

At Cornell, faculty and friends have helped pushed my project in new directions in our formal and every-

...SEAP events and related classes provide structure to my life on the Cayugan hill: Gatty lectures that range from Javanese kondé hair styling symbolism to the politics of Siamese hyper-royalism, dinners with SEAP alumni who wax lyrical about their halcyon days (and nights) in the Kahin Center, biweekly Bahasa discussions about contemporary Indonesia with Ibu Jolanda and classmates, and all the gamelan-accompanied festivals at Barnes Hall. They give the otherwise long winter nights the warm feeling of community and purpose.

Beyond the routine regimen of inquiry and writing, SEAP events and related classes provide structure to my life on the Cayugan hill: Gatty lectures that range from Javanese kondé hair styling symbolism to the politics of Siamese hyper-royalism, dinners with SEAP alumni who wax lyrical about their halcyon days (and nights) in the Kahin Center, biweekly Bahasa discussions about contemporary Indonesia with Ibu Jolanda and classmates, and all the gamelan-accompanied festivals at Barnes Hall. They give the otherwise long winter nights the warm feeling of community and purpose.

The nation form, Ben Anderson reminds us, has its particular way of homogenizing the imagination of "our" communities that makes it harder to see the "other" in us.<sup>4</sup> I hope that my work on the Chinese communities in Southeast Asia, in general, and those in Java, in particular, will show they have deeper and more intermixed histories than the way they're often perceived in the popular imagination. The creoles in Anderson's global theory of nationalism were, after all, the pioneer nationalists. Theory aside, my own journey back home through Ithaca has been a creolizing one, thanks very much to the SEAP community! 🌿

<sup>1</sup> The Chinese settled in significant numbers in northern coast Javanese cities from the eighteenth century, mainly for trade. They fluctuated between 10 to 20% of Java's major urban settlements for the nineteenth and twentieth centuries. See G. William Skinner, "Creolized Chinese Societies in Southeast Asia" in *Sojourners and Settlers: Histories of Southeast Asia and the Chinese*. Anthony Reid ed. (Honolulu: University of Hawaii Press 1996), 51-93.

<sup>2</sup> John S. Furnivall, *Netherlands India, A Study of Plural Economy* (Cambridge, England: Cambridge University Press, 1939).

<sup>3</sup> Ann Laura Stoler, *Carnal Knowledge and Imperial Power: Race and the Intimate in Colonial Rule* (Berkeley: University of California Press, 2002).

<sup>4</sup> Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London: Verso, 1991).



# Jeffrey Alan Hadler

March 27, 1968–January 11, 2017



by Tamara Loos, professor of history

**A dear friend** and SEAP alum, Jeff Hadler, succumbed to adrenal carcinoma last January. Jeff studied Indonesian history at Cornell in the 1990s, where he worked with Takashi Shiraishi, David Wyatt, Ben Anderson, and Paul Gellert. After graduating from Cornell, Jeff was immediately hired by the University of California, Berkeley's Department of South and Southeast Asian Studies. They not only tenured him, but also appointed him in 2014 as chair of the department.

In conversations with Jeff after doctors informed him of the unfathomable diagnosis, he talked about his two most vital concerns. He spoke with sweet conviction about his love for his family—his wife, Kumi; his daughters, Maia and Noe; and his parents and sister—and how fortunate he was to be able to tell them now, in the moment, how essential they all were to him. He also talked about his scholarly legacy, especially within Indonesia. Jeff's first book, the Benda Award-winning *Muslims and Matriarchs: Cultural Resilience in Indonesia through Jihad and Colonialism* (Cornell University Press, 2008), was translated into Indonesian and published in 2010. He felt the book, especially after it was translated, had made and would continue to make a difference to Indonesians. It was crucial to him that his scholarship had a positive impact in the country that he had first visited in high school, and that later had become the dedicated focus of his academic career.

Those of us teaching about Southeast Asia also appreciate his scholarly contributions. But for me, his peer in SEAP during our graduate school years in the 1990s, Jeff's unique gift and genuine brilliance lay in his phenomenal sense of humor. Edgy, acerbic, undeniably hilarious, and often naughty, Jeff could always make me laugh, often against my will and frequently in meetings, seminars, and other settings that required silent attention. Jeff made a difference to all of us who knew him: he made us laugh, often hysterically. This continued alongside his more serious mentorship of students, significant scholarly production, moral efforts to combat sexual harassment, and profound love for his family. I miss Jeff and especially his ability to make us all smile, even in the face of the most unexpected hardships such as terminal cancer and the death of friends.



Workshop participants outside the Kahin Center.

## Pedagogy Workshop Explores Burmese Language Teaching, Present and Future



by Thamora Fishel, SEAP  
associate director

**THIS PAST OCTOBER** an amazing concentration of Burmese language teachers and experts converged on the Kahin Center for two days to explore the state of Burmese language instruction, particularly as it applies to speakers of English and other European languages. With the preeminent senior generation of Burmese experts, John Okell, U Saw Tun, Thant Sin Aye, and Julian Wheatley, serving in an advisory capacity, the Southeast Asia Program organized a gathering that drew together almost all of the established Burmese language teachers currently active in the United States, the United Kingdom, and France. A late-night videoconference at Cornell's Language Resource Center made it possible for nearly 30 participants in Yangon to join in the workshop and discuss questions of concern and interest. The videoconference and workshop also marked the initiation of relationships that we hope will lead to collaboration, improved

materials, and eventually, better alignment between in-country and out-of-country instruction in Burmese for foreigners.

The SEAP organizers drew on generous funding from the Mario Einaudi Center for International Studies as well as significant support from the U.S. Department of Education's Title VI, National Resource Center grant. In addition to Yu Yu Khaing, the Cornell Burmese language lecturer, Professors John Whitman and Abby Cohn, both from the Department of Linguistics, and SEAP associate director, Thamora Fishel, made up the Cornell organizing committee. They were aided by consistent input and advice from Dr. San San Hnin Tun, former senior lecturer in Burmese at Cornell and currently *maitre de conférences* at the National Institute of Oriental Languages and Civilizations at the Sorbonne, and Professor Justin Watkins, professor of Burmese at the School of Oriental and African



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Studies in the University of London. The Centers for Southeast Asia Studies at Northern Illinois University and University of California, Berkeley, provided travel funding for Professors Tharaphi Than and Kenneth Wong, respectively. Mr. Ye Min Tun, from the School of Advanced International Studies at Johns Hopkins, participated with National Resource Center travel funds. Cornell linguistics major Haley Deibel also contributed extensively through her tireless work on an electronically administered survey, which gathered information from 19 Burmese teachers and 135 Burmese language students.

The survey results were presented by John Whitman and informed the discussion during the core panels on “Teaching and Technology—Resources for Students” and “Professional Development and Institutionalization.” In addition to providing useful profiles of the institutional settings and places where Burmese is being taught, the survey assembled a comprehensive list of textbooks and other materials currently in use. Students and teachers were somewhat divided about the reasons particular teaching materials were ineffective. While both students and

teachers wanted to see more engaging materials, teachers tended to focus on issues such as romanization; tones; and balancing speaking, listening, reading, and writing. Students, on the other hand, tended to see the materials as outdated or irrelevant and were frustrated by the types and (small) number of practice exercises provided, as well as the organization and order in which material was presented.

Many students commented on the need for materials at the intermediate level. As one student wrote, “You fall off a cliff after Okell 2.” Students also noted that online resources, videos, and podcasts were rarely or never utilized, nor were bilingual works of literature included as part of instruction, despite the fact that most student respondents saw these as highly effective materials. One of the salient findings from the survey results was that learners don’t really feel strongly about the confusing array of romanization systems out there, since learning Burmese can only be effectively undertaken by learning to read and write Burmese script. The survey also pointed to a high level of demand for materials appropriate for self-study, a finding that makes sense

given the tiny number of institutions in the U.S. and abroad where Burmese language instruction is offered.

The widespread lack of availability for Burmese language instruction was underscored by Tharaphi Than’s presentation on the distance learning course she has been teaching at Northern Illinois University (NIU).<sup>1</sup> By offering the course on a noncredit, fee-basis, the NIU Center for Southeast Asian Studies has been able to work around a variety of bureaucratic hurdles that may have otherwise made the course unaffordable, while ensuring serious commitment from students. Than reported that many of her students are librarians or other professionals who see a need for having Burmese language capacity in the workplace.

San San Hnin Tun’s presentation focused concretely on the nuts and bolts of online resources for teaching Burmese. She highlighted the NIU SEASite, which Than had already mentioned was being overhauled and updated; John Okell’s Burmese By Ear language course; and the Web Audio Lab—now on CDs from Cornell’s Language Resource Center, where her own materials can be accessed and used for intermediate levels and above, in particular.<sup>2</sup>

Tun then gave participants a whirlwind tour of new and emerging resources, including BBC radio broadcasts in Burmese; travel websites; YouTube videos (including Kenneth Wong’s instructional videos); and TED talks that have been subtitled in Burmese by Lingnan University in Hong Kong, which could easily be used as reading practice (including error identification) or as a basis for adding audio into instruction. Other resources include the Memrise online language tools; Khan Academy, which offers a translation dashboard for Burmese; and the Myanmar Language Test, the only standardized assessment tool, which unfortunately features instructions in Burmese that are more difficult than the actual test content.

At the National Institute of Oriental Languages and Civilizations, Tun is currently part of a project to create a massive open online course (MOOC)



Workshop participants discuss digital resources for teaching Burmese.

for Burmese. Excited discussion followed with many contributing discoveries they made online such as Tea Cup Diaries, a radio drama that can be downloaded in episodes online.<sup>3</sup> One notable feature of this series is that it offers the opportunity to hear different accents and dialects of Myanmar’s variety of ethnic groups.


The second panel shifted the focus to professional development for teachers and the issues of proficiency, assessment, and alignment. Yu Yu Khaing and Kenneth Wong reported on the content-based-instruction project they have been working on as part of a series of Council of Teachers of Southeast Asian Languages (COTSEAL) workshops jointly organized by Berkeley, University of Wisconsin–Madison, and Cornell. Their delightful teaching demonstration of how to use an authentic poem to teach students at different levels was an inspiring reminder of the importance of creativity and fun in the language classroom.

Ye Min Tun shared his extensive experience with assessment, explaining the proficiency measures used as part of the U.S. government’s Interagency Language Roundtable and describing the quizzes that measure student progress and the components of the final exam with an independent examiner. The presentation by Justin Watkins provided insight into the fluctuating demand for Burmese language training in the British foreign service and described how that intersected with

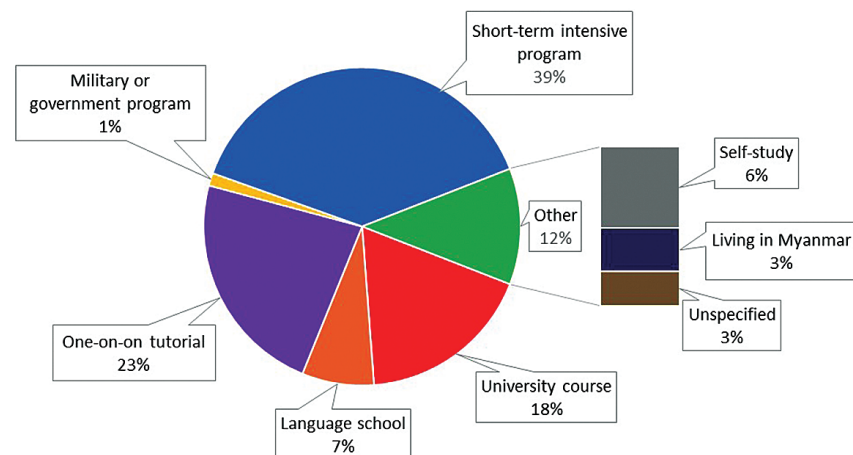
academic instruction at the university graduate and undergraduate levels. He also gave an overview of the two-week intensive courses he and John Okell began running in 2009 and the changing landscape of Burmese language instruction for foreigners in Myanmar.

The complications and language politics of digital encoding of Burmese and other electronic devices generated great interest and exchange of information. Even the most technologically savvy person in the room had been stymied by these issues, and there was disappointment over slow uptake of Unicode, the character encoding that meets international standards and can bring Burmese into the digital era. The situation is made worse by the sidelining of Unicode on Facebook and the actual disabling of Unicode on mobile phones in Myanmar. The continued use of Zawgyi effectively prevents the Burmese language from flourishing in digital channels of communication, not to mention the digital exclusion of minority languages such as Karen and Shan.

This workshop on Burmese language pedagogy rode the wave of

energy and enthusiasm generated by the largest International Burma Studies Conference ever organized by the Center for Burma Studies, based at Northern Illinois University. By the end of the second panel session, participants were so engaged in discussion that it was hard to break for a brief rest before dinner and the late-night videoconference to Myanmar. The second day of the workshop was devoted to brainstorming next steps and coming up with an action plan that would continue to build the connections fostered by the workshop and allow for greater collaboration and sharing of resources. Proposed projects included creating a closed digital platform for teachers to communicate, share resources, and collaborate; preparing a dictionary guide and a list of online resources; sharing end of year 1 and year 2 exams as the first step in working toward more standardized oral proficiency interview levels; and exploring collaborations with Burmese teachers in Myanmar to develop lessons based on authentic materials. 

## Types of programs in which students have studied



By the end of the second panel session, participants were so engaged in discussion that it was hard to break for a brief rest before dinner and the late-night videoconference to Myanmar.

<sup>1</sup> Information on the next offering can be found at [niu.edu/clasep/specialevents/burmese/](http://niu.edu/clasep/specialevents/burmese/)

<sup>2</sup> NIUSEASite: [www.seasite.niu.edu/Burmese/](http://www.seasite.niu.edu/Burmese/); and John Okell’s Burmese By Ear: [www.soas.ac.uk/bbe/](http://www.soas.ac.uk/bbe/)

<sup>3</sup> [www.theteacupdiaries.com/series/series-1/](http://www.theteacupdiaries.com/series/series-1/)





by Emiko Stock,  
PhD candidate in  
anthropology

# Was the Kahin Center Home to a Cinema Hub?

## On a foggy day in Ithaca...

...I sat at my Kahin Center desk overlooking Cayuga Lake. The fog and a strong, solid, and enduring procrastination over a certain dissertation writing led me just one more time into daydreaming. My eyes refused to leave that corner of Stewart Park I could almost see from my office. Back in the mid-1910s when Ithaca was (briefly) a hub of movie-making, the inventive film directors, the Wharton Brothers, set up their studios right on the edge of Cayuga lake, right in that corner of Stewart Park. Crowds of curious procrastinators and movie buffs—with whom I instantly feel a connection—crashed the movie sets: love stories between spies, action packed scenes with trolleys falling down the gorges, mermaids lying by the lake, ghostly sorcerers and haunting magic tricks all unfolded before their eyes. If Stewart Park was the hub of shooting magic onto celluloid strips, if Cornell's Goldwin Smith Hall was once converted into a stage, if the Ithaca Commons' townhouses were hosting stars, then our very own Kahin Center must have played a role, somehow, in the Ithaca movie era, right? Or so I hoped.

I started to investigate this possibility. The Treman house—now SEAP's very own Kahin Center—was owned by the Treman family, a line of local businessmen and politicians often doubling as Cornellians. One of them, Robert E. Treman, married the then famous movie star Irene Castle. I loved the idea that our very own offices in Kahin may have been the center of a certain cinema. My curiosity led me to explore the Rare Manuscripts collection in the Kroch Library: press clippings from last century, black-and-white glossy photographs with that soft key light illuminating just the right side of the face, in just the right way, and the movie actress Irene Castle all over. I could picture

her walking down the Kahin stairs in one of her self-designed dresses—be it a kimono-like garb or a long gown of white silk crepe fluffing the air. I imagined tea-time at the Tremans', very proper and settled, until “the ever lovely Irene,” tall and willowy, invades the moment with dancing moves on the dinner table now used by SEAP grad students to cozy up with weekly speakers. I could see her gentleman monkey pet, Virginia, crashing the balcony and stealing smokes. I sensed she may have commuted between New York City and Ithaca, balancing career and love-life as so many of us continue to do today.

In the midst of my imaginings, one of the librarians arrived with more materials, a trolley full of boxes of archives: the Treman family papers, the Ithaca movie industry archives, and pretty much everything and anything tagged “Irene Castle.” No need for gift wrap: I felt like a kid at a birthday party. Now officially deep into writing refusal, I spent hours perusing 1920s news headlines and letters, smiled at a few “travels in the Middle East” scrapbooks, and unfolded delicate papers I feared might crumble if I did not handle them like rare silk. Piece by piece, a puzzle-like image of the past emerged.

*Irene Castle sitting on a desk in a dance costume.*







Irene Castle and Mame Hennessy in *Patria*.

Irene was a dancer, an actress, quite an athlete—catching pneumonia after risking her own stunts in a cold Cayuga lake jump—a fashionista renown as the best-dressed woman in America, and a trend-setter famous for inventing the bobbed haircut so in taste at the time. She was an animal lover who later set up shelters for abandoned pets (she did love monkeys, and she adopted quite a few of them as companions or as luxurious full collars). She arrived in Ithaca in 1916 with twenty trunks, fifteen hat boxes, two servants, and a monkey.

Irene Castle's main Ithaca achievement was starring in *Patria*: a serial like those that were so popular in that era. Movie goers would line up in front of theaters to catch the last installment of silent yet beating intrigues rolling to the sound of the live piano—movies

that blended romance and adventure, pantomime and patriotism. Expectant viewers would hold their breath with the studios' schedule of episodes. Some studios abandoned the serial after a few weeks of screenings, some went bankrupt halfway through, and still others like the Wharton Brothers had great success with *Patria*, bringing in loads of fans week after week for as long as 15 episodes. Combining Japanese exotica with fears of a Mexican invasion of the U.S.—a serial like nothing out today—*Patria* was so vehement that then President Woodrow Wilson had to step in to censor it.

Because most installments of *Patria* were shot in Ithaca, I hoped that the striking backdrop of the painted bamboo forest I saw in one photograph in the Kroch collection would

be somewhere down in the Kahin Center archives, hidden behind the lines of SEAP dissertations. I clutched that photograph of the bamboo backdrop until the librarian reminded me it was closing time, and yet so many boxes went unexplored. Tempted by a scheme that would involve breaking into Kroch Library after hours, I reluctantly returned to my Kahin office, to a computer open to a hopelessly blank page entitled "Chapter 1."

Cinema was not all that Irene would find in Ithaca. She also found love. In trying to sell her car, Irene found a buyer who ended up being a local young athletic businessman and hunter named Robert E. Treman. Treman . . . the Treman house . . . finally, it all circled back to the owner of the Kahin Center. I pictured Irene and Bob hosting the meanest parties in that stone-walled house, shedding a very different light on our weekly Gatty lectures that take place in the bright, ornate conference room.

First things first—sorry to break your heart reader—love didn't last between Irene and Bob. "We were in a stormy marriage from the first," confided Irene in one of the lengthy interviews reported in the frail archived newspapers that I shuffled through. I felt disappointed that Ithaca never grew to truly love her as an actress, as the majority of the quiet town was shocked by her effervescence. In 1923, four years after their wedding, Irene and Robert set off to Paris, not for a honeymoon, but for a quick and easy divorce, to the favor of Irene. Beyond the financial litigations, Bob had invested her money in unsuccessful business endeavors: the press clips report an "incompatibility of temperament," Treman's "desertion of home," or "serious insults."

Digging deeper into these archives, I faced more disappointment: learning that there was nothing to be found in the whole lot of boxes connecting Irene to the Kahin house. Reading defeat all over my face, a librarian suggested I dig into the Treman house papers, but when I do, all I find are blueprints from the architect's study and a few glossy portraits of the pristine building taken on what looks like a shiny summer

afternoon. No Irene hanging on the porch, no documentation of a stolen kiss from Robert E. in the backyard.

The Treman house—SEAP's Kahin home—was never a movie hub. It was never Irene's home. It was not even Bob's house, since it was his father, Robert H. Treman—not our Robert E.—who built it and inhabited it. I had imagined Irene fluffing down the Kahin stairs, but she never actually lived in this building, probably never partied on the terrace, certainly never hid a backdrop down in the archives, and even more likely may have never

set foot in the house. I wanted to find evidence of a few family reunions and visits, perhaps with Irene, but the Treman family papers do not hold any trace of Irene stopping by the house, no family pictures, no birthday invitation card with a clown.

The Kahin Center, then, was never the movie house my daydreaming led me to imagine. I should stop calling on Irene's advice for my haircut. I should abandon the hopes of encountering her gauzy crepe ghost as I walk down the stairs late at night. I should realize the little beast in front of me on my way

home is not her monkey, Virginia, but a skunk (yet to be named Virgil). I should simply go back to my desk, write my dissertation, and ban the daydreaming. Or should I? Perhaps the more complete story lies in photos, documents, and movie artifacts absent from the Kroch Library archives—in archives never to be found so that we can imagine our own stories. *de*

#### FOR MORE INFORMATION ON THE ITHACA MOVIES ERA:

- <https://whartonstudiomuseum.org>
- <http://www.ithacamademovies.com>
- Colleen M. Kaplin, *Take Two: A Guide to Ithaca's Movie Making Past* (Ithaca, NY: Isidore Stephanus Sons, 1987).
- Aaron Pichel, *Ithaca Silent Movies: The Forgotten History* (Ithaca, NY: Imagination Graphics, 2009).
- Irene Castle Treman's papers in the Rare Manuscripts Collection, Kroch Library, Cornell.
- Like the "Wharton Studio Museum" facebook page and stay tuned for a motion picture museum in Stewart Park.
- Check out the Cornell Cinema and Ithaca Cinemapolis for their regular Silent Movies Festivals.

Irene Castle dancing in *Patria* with other actors looking on.





Co-written by  
Brenna Fitzgerald, SEAP communications  
and outreach coordinator, and  
Thamora Fishel, SEAP associate director

# Cornell Organizes Conference on Refugees in Community Colleges

Only days after the city of Ithaca received approval to welcome fifty new refugees from eight different countries, Cornell hosted a conference on the campus of Onondaga Community College in Syracuse, New York, to address refugees and community college education.



The conference titled “Internationalization and Inclusion: Refugees in Community Colleges” was partially funded by the U.S. Department of Education’s National Resource Center (NRC) grants to the Cornell Southeast Asia Program and the South Asia Consortium (a partnership between Cornell University’s South Asia Program and Syracuse University’s South Asia Center). In addition to providing more than \$5 million dollars (over four years) in funding for instruction in some of the least commonly taught languages from these two critical regions of the globe, the NRC grants support initiatives that foster internationalization at community colleges, schools of education, and in the training of K-12 teachers. The conference aimed to raise awareness of refugees’ experiences and to explore ways in which this awareness can be used to internationalize community college curriculum and campus environments. Through a series of panels and workshops, conference participants explored the tapped and untapped potential for internationalizing and enriching the community college experience for

all students. The day unfolded with dynamic discussions around best practices for initiating administrative and curricular changes across campuses that foster global learning and encourage cross-cultural understanding. In addition to informational sessions on the cultural, historical, and refugee experiences of three major recent refugee populations—Karen and other ethnic groups from Burma, Nepalis from Bhutan, and Somali-Bantu refugees—concrete models were presented for higher education-refugee collaboration around research and student engagement. A refugee student panel featured three students whose higher education experiences began in a community college. Bethany Htoo, now a caseworker for the Catholic Family Center in Rochester, spoke about the isolation she felt as a student at Monroe Community College. Muslima Ali, now a student at Utica College, echoed these sentiments and described how working as a resident advisor for international students has given her a way to play a positive role on her new four-year campus.

All three students, including Keshari Kharka, a current student at Onondaga Community College, agreed that refugee students often fall between the cracks of systems that provide support to international students and first-generation and minority students but do not generally extend those resources to refugees. A significant portion of the audience was made up of refugee students from Ithaca, Utica, and other parts of the state. These young people, many of whom were tapped to facilitate a structured breakout and brainstorming session, felt encouraged and inspired by participating in an event focused on their communities and concerns. Likewise, the educators and social service providers in attendance gained as much from the networking the conference made possible as they did from the formal presentations. According to Professor Anne Blackburn, director of the Cornell University South Asia Program, “The Cornell Southeast Asia Program and the Cornell-Syracuse South Asia Consortium are delighted to help facilitate these conversations. Our community college

partners are very creative in fostering wider global awareness on their campuses. It is especially exciting to see how refugees can become catalysts for the transformation of American education.”

## Interview with Joh June See Na

Left: Dil Rana, a Bhutanese-Nepali refugee, plays Nepali folk music at the Utica Music & Arts Festival in Utica, NY, September 2012, (Photo by Lynne Brown). Above: Muslima Ali, a Somali-Bantu refugee, shares her cultural dance and culture at the Cultural Showcase at the Fort Stanwix Monument in Rome, NY, August 2015, (Photo by Lynne Brown). Below: Christopher Sunderlin (far left), founder of Midtown Utica Community Center, led a student-facilitated workshop on refugee awareness and advocacy as part of the conference.

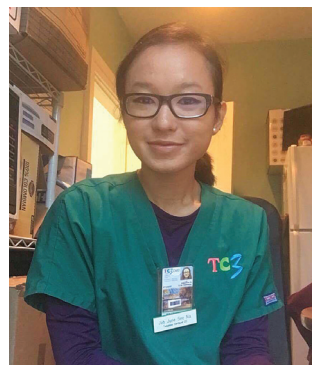




# Interview with

## Joh June See Na, a refugee from Burma

Joh June See Na is a refugee originally from Burma. She moved to Ithaca in 2009. Before coming to the United States, she spent ten years in a refugee camp in Thailand with her family. After studying at Ithaca High School, she enrolled in the nursing program at Tompkins Cortland Community College and will graduate in May 2017. Joh June See Na is a member of Ithaca Asian Girls on the Move group, and she has been actively involved in various events and activities organized by the Cornell Southeast Asia Program (SEAP).



### Q. Where were you born?

I was born in Pathein, Ayeyarwady region, Myanmar. It is located more in the southern part of Myanmar, which is closer to Thailand compared to the northern part of the country.

### Q. How old were you when you left Burma? Do you have any memory of the country?

When I left Myanmar I was around seven years old. I don't remember much except the good memories that I had with my family. It was probably the happiest time of my life before any actual life struggle began, because I was with both my parents, many close relatives, and friends who were from the same background as me.

### Q. What drove you to move to Thailand as a refugee?

Since I was young Myanmar has been struggling with political conflicts that are still going on and may be even worse now. Many civil battles were happening within the country, especially at the border and rural areas. At that time, both of my grandparents from my mother's side were political activists who were part of the rebellion against the military dictatorship. My grandfather was killed. He was burned alive. After his death we were afraid to keep living in Myanmar. At that moment, my mother had a friend who was already regis-

tered as a refugee. She told us that becoming a refugee can be a way for us to get to safety. We decided to start our journey to a refugee camp in Thailand, which was suggested by my grandmother. We ended up walking seven days to the refugee camp in Thailand.

### Q. How did you spend those seven days?

It wasn't the most pleasant journey, because we had to sleep and eat in the jungle. Sometimes, we came across small villages, which was nice. But mostly, we spent our time in the jungle and tried to survive in any way we could. Also, we had to be really careful of the military, especially in the border area. We could be killed either by the Myanmar military within the country or by Thai people, since we were entering Thailand illegally. I was really young, so it wasn't scary or painful for me. But now when I look back, I do think it was frightening.

### Q. What happened after you reached Thailand? How many years did you stay there?

My mother did all the paperwork for refugee registration for my family. After that, we moved to the refugee camp and stayed in the camp for ten years.

### Q. How was life in Thailand? Was it a big change for you from your previous life?

It was a different environment and a very big change for me. People who live in refugee camps are not allowed to get out of the camps without the proper document or permission. It was also challenging to get the permission if you didn't have a good connection with either Thai people or other relatives or friends who live in the Thai cities legally. We didn't get out of the camp many times over the ten years, because we didn't have any relatives or friends who could help us. I even went to jail once, and I had to sleep in the jail for two nights. But I was released because I was a minor.

### Q. How was the refugee camp?

It was pretty large. It could take hours to walk across the whole camp, and there were over 10,000 people living in each camp. When I was young I didn't think much about it. But when I became a teenager and started thinking about my future, I got disappointed, as I realized that I would not have any opportunities to grow and obtain an education.

### Q. Were there any schools or educational opportunities in the camp?

We had school up to tenth grade. There were other private education opportunities for post-high school students, but they were not that great. However, there were some foreign volunteer teachers and studying materi-

als, which was mostly offered by the United Nations (with the collaboration of the Thai government). I never finished seventh grade because we had to relocate to a couple of places since we started applying to come to the United States of America in 2004.

### Q. Could you describe one regular day in the refugee camp?

I used to wake up early, cook for my family, and clean the house. Sometimes I went to school or read books. However, I spent most of my time in my room, since I had nothing to do in the ten-year period of life in that refugee camp.

### Q. Did you have any family income over the ten years?

As refugees we almost had no income. But we received monthly a limited food supply such as chili, rice, and vegetable oil. The United Nation provided the food supplies, but the Thai government distributed it. There were few jobs opportunities in refugee camps. My mother was a teacher there, but she wasn't paid well.

### Q. When did you decide to move to Ithaca, New York, and why?

In 2004 my mom realized it was not feasible to go back to Burma because of the political situations. She also wanted my sisters and me to be educated,

so she would take any opportunity to make that happen. At that moment, my main goal was to study and have more education opportunities. I wanted to become as educated as I could. So my family decided to apply for refugee status either in Australia or United States. But since my mom has a friend who was living in Ithaca, and he told us that my sisters and I would be able to go to high school as long as we're under 21 years old, we decided to move here. The application process took us four years, and we moved to Ithaca in 2009.

Were you excited when you initially came to Ithaca? Was it same or different from the America you imagined before?

Of course, I was excited. Before I came to America, I heard about this country from other people and the media. I didn't know much about American culture or other things at that time, and all I knew was that America has a great education system, America protects the rights of women and children, and American women are strong and independent. I always admire them, and I want to become one of them.

### Q. Did you have a hard time adjusting to the life here?

Yes. The first challenge was language. I didn't speak much English before I came here. But I started studying at Ithaca High School two weeks after I moved to the United States. I was really depressed, since it was very challenging for me. At that time, I had to take ESL classes with other international students and also study other regular classes with American classmates. I couldn't really understand other classes at that time, and it took me a long time to learn all of them.

### Q. When you just started your study at Ithaca High School, was it hard for you

### to get along with other American students?

It was really hard for me to make friends with Americans until recently. I never spent any time with American friends in my high school. Also, I started working part-time, which made it even harder to make friends. Overall, I liked my high school life, since I got everything I wanted such as education and job opportunity, and I didn't care about other things such as bullying. I remember some other students had thrown bottles at me in the bathroom to make fun of me. But I didn't like to talk about those things to my family or friends, and I tried my best to ignore them, since there were so many other things that I had to deal with, and I didn't want to waste my time on those unhappy experiences.

### Q. Were there other challenges that you faced in the U.S.?

Communication was probably the most challenging for me. Throughout my experience living in the U.S, I have learned that people here are very good at communication, and it is a skill that is necessary to get to a certain point. I used to be very shy. I had put the communication skill as my priority, since I understood that I had to learn it in order to integrate into the community here. At first I was even afraid of going to the grocery store to buy food for myself, since I didn't want to talk to people, and my sister had to explain and translate everything for me. But I realized that I had to be independent and could not be shy anymore. So I started to force myself to talk to others and practice my English. I pretty much had to turn everything upside down in order to adapt to this society. It took at least four years for me to speak comfortably with people.

### Q. You managed to study nursing at Tompkins Cortland Community College, but I know going to college is challenging for a lot of refugee students in Ithaca. What made you different?

I push myself very hard and that helped me become the person I am today. I know a lot of teenagers here quit high school, since it is hard for them to adjust to the culture and education system here. It was also very hard for me, but I kept telling myself that education is the only way for me to change my future. In order to get the proper education, you have to overcome challenges related to school, cultural expectation, language barrier, financial needs, and emotionally related issues such as cultural shock.

### Q. How do you see your identity?

I think I see myself somewhere between Karen and Asian-American. But I am not really sure how to exactly identify myself, since I only lived in Myanmar for seven years and the United States for a little over seven years. I respect my culture, but I don't like the idea that women should be housewives. I want all women to be independent, and I think that this is a way to promote the development of the country. I think I am more independent now, and I want to have my own career in the future and possibly my own business. I will try to keep my culture because it is still very important for me, and I will also respect the diverse culture in America, since it is home to me. I like the idea of being open-minded and accepting of other cultures.

### Q. Are you satisfied with your current life?

Yes, I am. The only thing I don't like is that our family is all very busy, and we hardly get time to talk and see each other. We

have to work very hard in order to afford to survive and have a decent life like the majority in the U.S. But hopefully, this is going to be over soon after I finish my school and get a job.

### Q. Did you ever visit Burma after you left?

The first time I went back to Burma was two years ago, ten years after I left my country. It was nice, since I was around people who share the same culture and speak the same language as me.

### Q. Do you have any plan to go back to Burma in the future?

I want to go back to visit Myanmar but not to live there permanently, since there are not many education and job opportunities. The second reason is that women don't have a lot of rights in Burma. Women and children are the victims of domestic violence, and there is no law to protect them in Burma. I want to become an independent woman. I have to study and work hard in a country like America in order to help those in need.

### Q. What is your plan for the next five years?

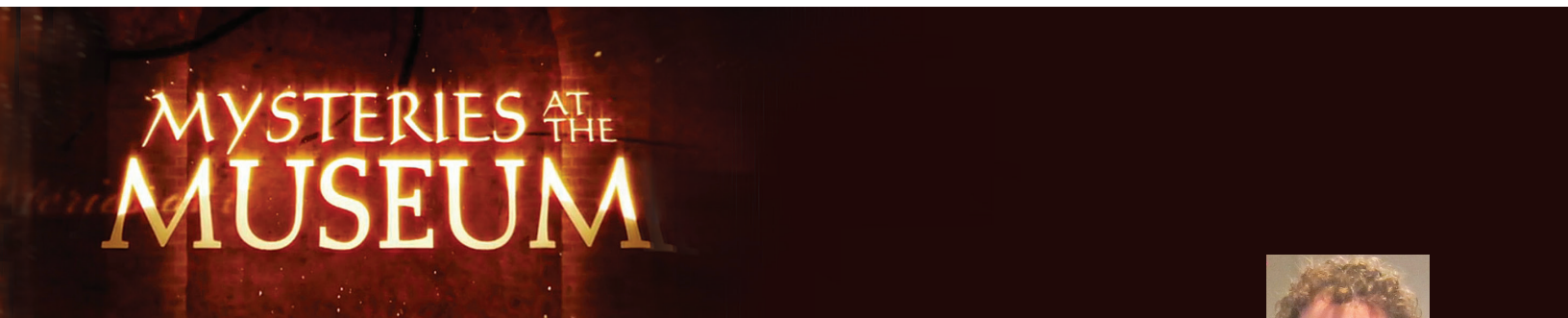
I want to work for two or three years to accumulate some experience. After that, I will probably go back to school and pursue higher education.



Interview was conducted by  
Akida Aierken,  
SEAP graduate assistant  
for outreach



## CORNELL



by Jeffrey Peterson,  
assistant librarian,  
Kroch Library



Recently I received an e-mail from Travel Channel's *Mysteries at the Museum*, asking if they could do an episode about our John Nance collection at the Echols Southeast Asia collection. Of course, I was interested.

After all, I was very excited when John Nance contacted me a few years ago to discuss donating his photos and papers that he had accumulated after working many years as a journalist in the Southeast Asia region. John Nance was famous for his involvement with the controversial ethnic group called the Tasaday. Because his involvement with this group would consume much of his life, and many of the papers and photos that he donated to us were on this topic. It was specifically because of the Tasaday materials that *Mysteries at the Museum* contacted me.

Who are the Tasaday? In the early 1970s an astonishing anthropological discovery surfaced. Allegedly an uncontacted Stone Age tribe known as the Tasaday had been discovered in the Philippines on the island of Mindanao. Anthropologist Robert B. Fox declared that this could be the greatest anthropological find of the twentieth century. What was best of all was that this group supposedly lived in caves. Caves it turned out were a big deal.

Anthropologists had long been fascinated with caves as the supposed site of early occupation by human beings, but living ethnographic examples of people actually dwelling in caves in the way they wanted had proved somewhat elusive. At the moment of their discovery, the Tasaday were under

the protection of the Philippine government's department of minorities called Panamin. A select group of anthropologists and other scholars were given permission to go to Mindanao to study the group. However, after a short period of time the government closed off all access. John Nance was the principal photographer traveling with the other anthropologists who first photographed the Tasaday. His photographs became the iconic images associated with this ethnic group.<sup>1</sup> These images became well known through his book, *National Geographic* and other magazines, and an educational unit that John Nance developed to show in elementary schools throughout the United States.<sup>1</sup>

After a short period of time, the Philippine government under the Marcos administration declared the Tasaday off limits to visitors ostensibly in order to better protect the tribe. Years later the Marcos government fell, circumstances changed, and it occurred to a journalist named Oswald Iten that they could now finally check up on the Tasaday. What he found was not the Stone Age tribe living in caves that was initially described. Instead, the people were found in local Monobo villages, wearing t-shirts and blue jeans and drinking Coke. Furthermore, some of them said that they had been manipulated by the government into playing Stone Age

relics: dressing up in leaf costumes and living in caves. News about the Tasaday reverberated throughout the world once again, but this time the Tasaday were seen to be a hoax, a contrivance fashioned by the Marcos government. However, subsequent analysis by some scholars threw this conclusion into some question, and the debate has continued.

Enter *Mysteries at the Museum*, who wanted to look at our material in an attempt to probe the question of the Tasaday. When they arrived I found the film crew wonderful to work with. I spent the day with them, recommending photos from our collection that they could use as well as shots of the library to include in the episode. I insisted that they get some views of the local waterfalls and Cornell architecture (and was delighted to see they included them). It was a fascinating opportunity to see how a television program is filmed from the inside. Finally, the episode aired in October 2016 (Season 12, episode 4, Filipino Follies), and I had a chance to see it. The material was presented in an engaging manner, and they did a good job highlighting the reasons why the Tasaday were thought to be a hoax. However, there was a lack of information from the other side. Hence their mystery continues.

I would like to highlight a few points that will complicate the notion that the Tasaday were a simple hoax in the way that is often portrayed. Was it the case that the Marcos government simply rounded up some local Monobo farmers and bribed them to play cavemen? Or, in a more nuanced version of the argument, that the government bribed the already existing Tasaday to take on this role? There are a few things to consider here. First of all, as pointed out by botanist Douglas Yen and other researchers who were able to visit the Tasaday early on, all of these individuals who were supposedly acting as cavemen stayed in character for days on end. And this included children, who would not have been allowed to whine about missing food or rice that they badly missed or to make any blunders of any kind. Douglas Yen mentioned that he even tried to test the children by showing them items like rice to see if any of them would give themselves away. But everyone always stayed in character.<sup>2</sup> In addition, today (over 40 years later) the Tasaday still insist that they are a distinct people who once lived a largely separate existence.

Along the lines perhaps of something that philosopher Jack Derrida would have been pleased with, an alternative hypothesis suggests that the initial report on the Tasaday fell somewhere between a hoax and not a hoax. Apparently the Tasaday were told by the government to demonstrate the way they used to live for anyone who would visit them. On the other hand, although they surely were not Pleistocene relics and had not been separated from other people for thousands of years, expert Philippine linguist Lawrence Reid

studied the Tasaday language and found that it exhibited some degree of isolation from local languages along the order of about 150 to 200 years. Indeed, as more scholars acknowledge the complexities of the case, the Tasaday seem to have become an example of what is known as psuedoarchaism, a neologism that is working its way into the academic consciousness. Occasionally groups of people will for one reason or another return to a simpler form of life.

There are some important questions that remain. For me, one of them involves the fact that the Tasaday were exogamous and received their wives from two other groups that supposedly where in the forest with them, Tasafeng and the Sanduka; however, they no longer know what happened to these groups. Supposedly they also lived in caves. Where are these caves? Were these people killed off by miners? I have been looking into these questions and have been asking relevant experts. Perhaps additional clues to these and other questions await those who will search through our John Nance collection on the Tasaday.<sup>3</sup>



Right: A notebook from the John Nance collection.

Below: The Tasaday working with stone tools.

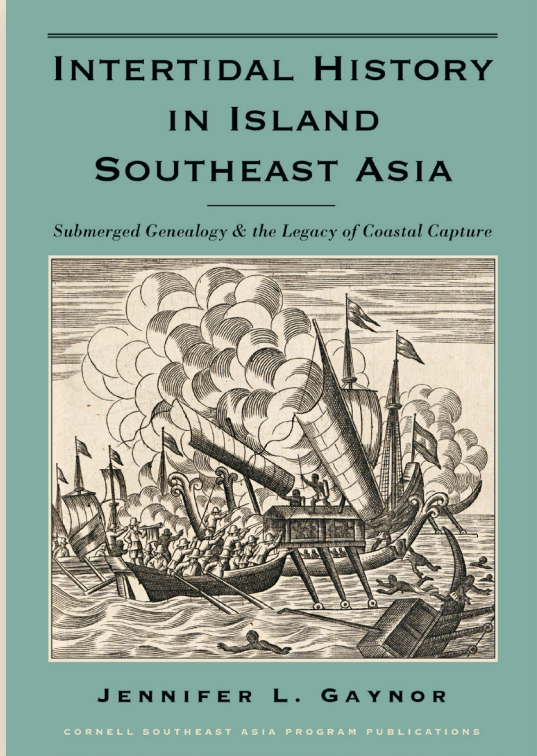


<sup>1</sup> See John Nance, *The Gentle Tasaday: A Stone Age People in the Philippine Rain Forest* (New York: Harcourt Brace Jovanovich, 1975).

<sup>2</sup> See television show *Nova: The Lost Tribe*, 1994, <http://www.imdb.com/title/tt1460445/>.

<sup>3</sup> For more information on the topic of the Tasaday, see: Robin Hemley, *Invented Eden: The Elusive, Disputed History of the Tasaday* (New York: Farrar, Straus, and Giroux, 2003); and Thomas N. Headland, ed., *The Tasaday Controversy: Assessing The Evidence* (Washington, D.C.: American Anthropological Association, 1992).





The first book of the new SEAP/CUP collaboration, Jennifer Gaynor’s *Intertidal History in Island Southeast Asia*, is now available.

# SEAP PUBLICATIONS

The Southeast Asia Program (SEAP) and Cornell University Press (CUP) officially announce an exciting new collaboration for the publication of books and the journal *Indonesia*. SEAP Publications will maintain its distinct and prestigious profile while becoming an imprint of the CUP publishing program.

“It is an honor for me as director of SEAP to help sign into being this new collaborative venture between SEAP and CUP Press,” said Associate Professor Kaja M. McGowan. “I am grateful to Tamara Loos [professor of history and Asian studies and former SEAP director] for helping to bring this exciting opportunity to fruition and for the generous engagement from the get-go with Dean John Smith, director of CUP. SEAP Publications has long promoted the publication of high-quality scholarship on Southeast Asia through the journal *Indonesia* and its book publications.”

The mission of SEAP Publications is to make available a wide variety of scholarly and language texts at the lowest possible cost to an interested international clientele, including academics, business leaders, governmental agencies, and nongovernmental organizations. In serving that mission, Cornell University Press will incorporate SEAP titles into existing workflows for copyediting, book design, eBook creation, on-demand printing, channel marketing, and global distribution. This will enable SEAP Publications staff to focus on acquiring quality manuscripts and peer-reviewed articles for the journal. SEAP Publications will carry the Cornell University Press logo moving forward, and readers for the first time will be able to access these publications digitally anywhere in the world. SEAP titles will now be distributed, along with Cornell University Press books, by Longleaf Services at the University of North Carolina Press.

“It’s an honor for the Press to work with SEAP to publish and distribute these high-quality publications,” said Smith. “This collaboration will enhance our profile in Asian Studies and fulfill our mission of publishing scholarship that is engaged, influential, and of lasting significance.”

Sarah Grossman, SEAP managing editor, added: “We are thrilled to be working with Cornell University Press again. Together, SEAP Publications and CUP will promote and publish more authors and their quality scholarship on Southeast Asia.”

SEAP books are divided into four main series, and the program includes substantial scholarly books, essay collections, language texts, and monographs in the fields of humanities and the social sciences. “This formal transition to becoming an official imprint of Cornell University Press promises higher visibility and the potential to continue to uphold and strengthen our reputation for publishing groundbreaking scholarship on Southeast Asia,” said McGowan. The Press will leverage the latest in digital publishing technologies to maximize exposure for these publications. SEAP Publications and Cornell University Press welcome your manuscript submissions.

# AWARDS

## Foreign Language Area Studies Recipients Academic Year 2016–2017

Name	Discipline	Language Studied
Benjamin Coleman	City and Regional Planning	Tagalog
Alexandra Dalferro	Anthropology	Khmer
Kevin Foley	Government	Burmese
Margaret Jack	Information Science	Khmer
Darin Self	Government	Indonesian
Aye Thant	Asian Studies	Burmese
Hilary Faxon	Development Sociology	Burmese
Jason Pierce	Cornell Institute for Public Affairs	Thai

## Foreign Language Area Studies Recipients, Summer 2016

Name	Discipline	Language Studied
Kevin Alyono	SNES/IARD**	Indonesian/Malaysian
Marilyn Brody	IARD**	Indonesian/Malaysian
Alexandra Dalferro	Anthropology	Khmer
Cole DeVoy	China and Asia Pacific Studies	Khmer
Jaynel Santos	City and Regional Planning	Tagalog

## Summer 2016 Southeast Asia Program Thesis Write-up Fellowships

Name	Discipline	Country of Interest	Named Award Received
Alice Beban	Development Sociology	Cambodia	Stanley O’Connor
Rebecca Daro-Minarchek	Development Sociology	Indonesia	John Wolff
Sean Fear	History	Vietnam	A. Richard Strauss
Timothy Gorman	Development Sociology	Vietnam	David Wyatt

## Summer 2016 Southeast Asia Program Foreign Research Fellowships

Name	Discipline	Country of Interest	Named Award Received
Sean Fear	History (declined award)	Vietnam	Theresa Palmer
Kevin Foley	Government	Myanmar/Indonesia	Margaret Aung-Thwin
Oradi Inkhong	Anthropology	Thailand/Myanmar	John Badgley
Corey Keating	Music	Vietnam	Ruchira Mendiones
Darin Self	Government	Indonesia	Deborah Homsher
Hoang Vu	History	Vietnam	Audrey Kahin
Youyi Zhang	Government	Myanmar	Nancy Loncto

## Summer 2016 Einaudi Center Travel Grants

Name	Discipline	Country Traveled
Benjamin Coleman	City and Regional Planning	Philippines
Alexandra Dalferro	Anthropology	Thailand
Sean Fear	History	Vietnam
Kevin Foley*	Government	Myanmar
Oradi Inkhong*	Anthropology	Thailand
Corey Keating*	Music	Vietnam
Ferdinan Kurniawan	Linguistics	Indonesia
Chairat Polmuk	Asian Literature, Religion, and Culture	Laos
Andrea Shliselberg	Veterinary Medicine	Thailand
Hoang Vu*	History	Vietnam

\*Received research travel funds from both SEAP and Einaudi

\*\* Science of Natural and Environmental Sciences / International Agriculture and Rural Development



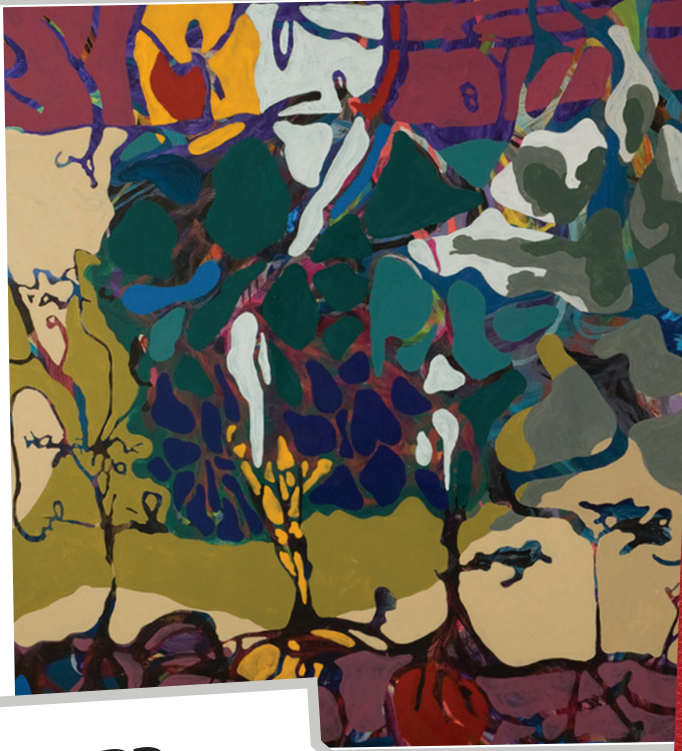
## MARCH 10-12

### "Crossings in Southeast Asia:" Cornell Southeast Asia Program's 19th Annual Graduate Student Conference

Held at the Kahin Center for Advanced Research on Southeast Asia, Cornell University, Ithaca, New York

Crossings evoke the process of traversing and negotiating terrains, waters, temporalities, identities, and paradigms. How do crossings challenge the boundaries of these concepts in the studies of Southeast Asia? In thinking about intersections of old and new ideas, what crossings have scholars attempted, and what obstacles have they faced? The Cornell Southeast Asia Program's 19th Annual Southeast Asian Studies Graduate Student Conference is inviting submissions that engage these questions. Professor Anne Blackburn from the Department of Asian Studies at Cornell will be joining us as our keynote speaker.

For details, please visit: <https://seap.einaudi.cornell.edu/story/19th-annual-graduate-student-conference>.



## APRIL 21-23

### Cornell Modern Indonesia Project Conference, "Still in the Game": The State of Indonesian Art History in the 21st Century.

## APRIL 17-21

### Southeast Asia Language Week

The third annual Southeast Asia Language Week will consist of a week full of fun activities embracing Southeast Asian culture and promoting language study. Find out how you can get involved in SEAP and study a Southeast Asian language in the undergraduate or graduate section of the SEAP website: <https://seap.einaudi.cornell.edu/>.



## APRIL 23, 2:00 PM

### Spring 2017 Cornell Gamelan Ensemble concert in conjunction with Cornell Modern Indonesia Project Conference

held at the Johnson Museum of Art

Dewa Ruci/Bima Suci, a Javanese wayang performance (shadow puppet play) revealing Bima's Quest for Enlightenment by Sumarsam (PhD Cornell '92), and guest artists, accompanied by the Cornell University Gamelan Ensemble, directed by Christopher J. Miller. This performance is part of the Cornell Modern Indonesia Project conference "Still in the Game": The State of Indonesian Art History in the 21st Century.

# "Still in the Game": The State of Indonesian Art History in the 21st Century

free & open to the public



## APRIL 21-23, 2017

Cornell Southeast Asia Program with Cornell Modern Indonesia Project, and the Herbert F Johnson Museum present the 3rd Cornell Modern Indonesia Project (CMIP) Conference. 18 renowned scholars from Indonesia, Australia, Europe, and America will gather in honor of the 50th anniversary of Claire Holt's magnum opus, *Art in Indonesia: Continuities and Change* (Cornell University Press, 1967). The conference will be organized around the chapters of her classic text, as follows:

### FRI, APRIL 21, 2017 | KAHIN CENTER

5:00 PM The Great Debate Revisited

### SAT, APRIL 22, 2017 | KAHIN CENTER

10:00 AM Exploring Some Prehistoric Roots

2:00 PM Impact of Indian Influences & Emergence of New Styles

4:00 PM The Dance & Dance Drama

### SUN, APRIL 23, 2017 | JOHNSON MUSEUM

9:00 AM The Wayang World

11:00 AM Photography & New Media

2:00 PM Wayang Performance of Dewaruci/ Bimasuci

FOR THE FULL LISTING of the Spring 2017 weekly Gatty lectures, visit: <https://seap.einaudi.cornell.edu/>.

Accommodation request:  
[seap@cornell.edu](mailto:seap@cornell.edu)

JOHNSON  
MUSEUM  
OF ART



Cornell University  
Southeast Asia Program





**Geoffrey Hill** earned the B.A. in comparative religion and English from Tufts University, and a M.Phil. in screen media and cultures and Ph.D. in English from Trinity College, Cambridge. He also earned master's degrees in religion (Yale Divinity School), liberal studies/cultural studies (Dartmouth College), and English and American literature (University of New Hampshire). Before arriving in Ithaca in July 2016, Geoffrey was a visiting fellow in English at Harvard University (2010–2013), instructor in extension at the Harvard Extension School (2012–2016), and a member of the Board of Freshman Advisors of Harvard College (2013–2016). He served as the faculty fellow for the Harvard Women's Ice Hockey team and was a member of the Mather House Senior Common Room. Geoffrey has also taught at Boston University and Emerson College.

Most of Geoffrey's research circles around notions of individual and national identity—as they are presented in twentieth-century film and literature—and how these are inflected by race, ethnicity, religion, and architecture (among other things). Various, this work has taken the United States, the United Kingdom, and Southeast Asia as its focus. Geoffrey is presently editing and introducing an edition of Anthony Burgess's novel *Devil of a State* for a new collected works of Burgess, coming out of Manchester University Press, as well as working on two other long-term research projects.

In addition to his work as assistant dean of Flora Rose, Geoffrey is also a visiting fellow in the Southeast Asia Program at Cornell and a faculty advisor to the Cornell University Men's and Women's Varsity Track and Field and Cross Country teams.



**Sovannroeun Samreth** is an associate professor at the Faculty of Liberal Arts and the Graduate School of Humanities and Social Sciences, Saitama University, Japan. He obtained his Ph.D. in Economics in 2009 from Kyoto University, where he started his career as a postdoctoral research fellow under the program of the Japan Society for the Promotion of Science before joining the Saitama faculty in 2011. His main research interest involves economic issues in developing countries such as dollarization, corruption, and the livelihood of poor households. For example, one of his past research efforts estimated the substitution degree between Cambodian and foreign currencies and quantitatively investigated the impacts of that on seigniorage-maximizing inflation in Cambodia. One of his current research projects focuses on a yearlong record and analysis of the financial diaries of poor households in a commune in Cambodia.



**Jonathan Zilberg** is a cultural anthropologist interested in art and religion. He lives in Indonesia, where he is an associate research scholar at the Indonesian Institute, working on museums and cultural heritage policy. As a visiting fellow in the South East Asia Program at Cornell, his current research focuses on the art and archaeology of the Hindu-Buddhist period in Indonesia, specifically its tantric dimensions. This study on the history of the interpretation of iconography in stone sculpture is the third in an ongoing series of projects in Africa and in Latin America, where he began his work in and on museums at the National Museum of Costa Rica in 1984. Increasingly committed to action research and the importance of serendipity, his most recent publication on the subject is "On Embedded Action Anthropology and How One Thing Leads to Another By Chance."<sup>1</sup>

Jonathan received his doctorate at the University of Illinois at Urbana-Champaign in 1996 on the invention of modern Zimbabwean stone sculpture as a Shona tradition and continues his work there as an associate research scholar in the Center for African Studies. He has been a Zora Neale Hurston Fellow at the Institute for the Advanced Study and Research in the African Humanities at Northwestern University and a visiting research fellow at the National Museum of African Art at the Smithsonian Institution as well as at the Royal Anthropological Institute in London. As a contributing researcher in the Transtechnology Research Group at the University of Plymouth in the UK, he reviews for *Leonardo*, the online art, sciences, and technology journal, and was a participant in the National Science Foundation-funded Network for Sciences, Engineering, Arts, and Design (SEAD) report.

Maintaining a lively research interest in media and popular culture, specifically on the popularity of Dolly Parton in Zimbabwe and on moral panics in Indonesia over the last decade, Jonathan creates special exhibition-oriented collections for archives and libraries for future historical research. Above all, he is passionate about gardens and gardening.

<sup>1</sup> Jonathan Zilberg, "On Embedded Action Anthropology and How One Thing Leads to Another by Chance," in *Applied Anthropology: Unexpected Spaces, Topics and Methods*, ed. Sheena Nahm and Cortney Hughes Rinker (London and New York: Routledge, 2016), 79–92.

**Warren B. Bailey**, professor, finance and Asian studies

**Randolph Barker**, professor emeritus, agricultural economics and Asian studies

**Victoria Beard**, associate professor, city and regional planning (on leave 2015–17)

**Anne Blackburn**, professor, South Asia and Buddhist studies

**Thak Chaloemtiarana**, professor, Graduate School

**Abigail Cohn**, professor, linguistics and Asian studies

**Magnus Fiskesjö**, associate professor, anthropology

**Chiara Formichi**, assistant professor, Asian studies (on leave spring and fall 2017)

**Arnika Fuhrmann**, assistant professor, Asian studies

**Greg Green**, curator, Echols Collection on Southeast Asia

**Martin F. Hatch**, professor emeritus, music and Asian studies

**Ngampit Jagacinski**, senior language lecturer, Thai

**Yu Yu Khaing**, language lecturer, Burmese

**Sarosh Kuruvilla**, Andrew J. Nathanson Family professor, industrial and labor relations and Asian studies

**Tamara Lynn Loos**, professor, history and Asian studies

**Andrew Mertha**, professor, government

**Kaja M. McGowan**, associate professor, art history, archaeology, and Asian studies; director of SEAP

**Christopher J. Miller**, senior lecturer, music

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**Thomas Pepinsky**, associate professor, government

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**Maria Theresa Savella**, senior language lecturer, Tagalog

**James T. Siegel**, professor emeritus, anthropology and Asian studies

**Eric Tagliacozzo**, professor, history and Asian studies

**Keith W. Taylor**, professor, Vietnamese cultural studies and Asian studies (on leave spring 2017)

**Erik Thorbecke**, H.E. Babcock Professor Emeritus, economics and food economics

**Thúy Tranviet**, senior language lecturer, Vietnamese

**Marina Welker**, associate professor, anthropology

**Andrew Willford**, professor, anthropology and Asian studies

**Lindy Williams**, professor, development sociology (on leave academic year 2016–2017)

**John Whitman**, professor, linguistics

**John U. Wolff**, professor emeritus, linguistics and Asian studies

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